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586 The bridegroom, his friends, and his wife, viſited the father-in-law in three boats. All the women were in the boats, and the men being naked puſhed them along with poles. About one hundred paces from the village to which they were going, they landed, began to ſing, and uſed conjurations with tow faſtened upon a rod, muttering ſomething over a dried fiſh's head, which they wrapped in the tow, and gave to an old woman to hold. The conjuration being over, they put upon the bride a coat of ſheep's ſkin, and tied four images about her: thus loaded ſhe had difficulty to move. They went again into their boats, and came up to the village, where they landed a ſecond time; at this landing-place, a boy of the village met them, and taking the bride by the hand led her, all the women following.

When the bride came to the hut, they tied a ſtrap round her, by which ſhe was let down the ſtairs, the old woman who carried the fiſh's head going before her. The head ſhe laid down at the foot of the ſtairs, where it was trodden upon by the bride and bridegroom and all the people preſent, and then thrown into the fire.

All the ſtrangers took their places, having firſt ſtripped the bride of ſuperfluous ornaments. The bridegroom heated the hut and dreſſed the victuals which they had brought with them, and entertained the inhabitants of the village.. The next day the landlord, entertained the ſtrangers with great ſuperfluity, who on the third day departed; the bride and bridegroom only remained to work ſome time with their father. The ſuperfluous dreſs which was taken from the bride was diſtributed among the relations, who were obliged to return them preſents of far greater value.

587 The former ceremonies only relate to a firſt marriage; for in the marriage of widows, the man and woman's agreement is ſufficient; but he muſt not take her to himſelf before her ſins

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are taken away. This can only be done by ſome ſtranger's firſt lying with her for once; but as this taking off of ſin is looked upon by the *Kamtſchadales* as very diſhonourable for the man, it was formerly difficult to find one to undertake it; ſo that the poor widows were at a great loſs before our Coſſacks came amongſt them; ſince which they have been in no want of ſtrangers to take away their ſins. Marriage is forbidden only between father and daughter, mother and ſon; a ſon-in-law may marry his mother-in-law, and a father-in-law his daughter-in-law; and firſt couſins marry frequently. Their divorce is very eaſy, conſiſting only in a man's ſeparating beds from his wife: in ſuch caſes the man immediately marries another wife, and the woman accepts of another huſband, without any further ceremony.

A *Kamtſchadale* hath two or three wives, with whom he lies by turns. Sometimes he keeps them all in one hut, and ſometimes they live in different huts. With every maid that he marries he is obliged to go through the above-mentioned ceremonies. Though theſe people are fond of women, yet they are not ſo jealous as the *Koreki*. In their marriages they do not ſeem to regard the marks of virginity. Nor are the women more jealous; for two or three wives live with one huſband in all harmony: even though he alſo keeps ſeveral concubines. When the women go out they cover their faces with a ſort of veil; and if they meet any man upon the road, and cannot go out of the way, they turn their backs to him, and ſtand 'till he is paſſed. In their huts they ſit behind a mat or a curtain made of nettles; but if they have no curtain, and a ſtranger comes into the hut, they turn their face to the wall, and continue their work. This is to be underſtood of thoſe that retain their ancient barbarity; for ſeveral of them now begin to be civilized to a certain degree, though all of them ſtill preſerve a rude harſhneſs in their manner of ſpeaking.

CHAP